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THE SEARCH FOR PEACE

*An Outline for the Study of Methods
Toward Peace to Be Used by Leaders
of Forums and Discussion Groups*

BY
LAURA F. BOYER

Price 25 cents

THE NATIONAL COUNCIL
281 FOURTH AVENUE
NEW YORK, N. Y.

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Foreword

At the meeting of the National Council in December, 1924, the following appeal was made to the Church:

“We, the National Council of the Protestant Episcopal Church, recognizing the responsibility that rests on all of us as followers of One called through all ages the Prince of Peace, ask the Bishops and other clergy of the Church to urge upon their congregations earnest prayer during the Christmas season that methods of achieving World Peace may be successfully consummated, that war may be abolished and that the Golden Rule may become the universal law of nations and peoples.

“And in view of the critical importance of this subject and of the enormous responsibility resting on Christian people, we further ask the whole Church, during the season of Epiphany or at such other period as may be more convenient locally, to study carefully the methods of establishing peace now presented before the peoples of the world. We recommend the organization of study groups in the parishes throughout the Church and we designate the Department of Christian Social Service to take charge of this project in the name of the National Council and ask the co-operation of all the Departments of the Council and the Woman’s Auxiliary in the promotion of this great effort.”

This appeal is timely, for, as the Department of Christian Social Service says, “Today International Peace is within the grasp of the people of the world. Yesterday it was perhaps an idealistic dream. Today it is a practical need, in response to which there have come codes, written out, definite and practical. The past and the passing generations have been blamed for failure to avert the bloody sacrifices of the Great War. We are anxious that our

children shall not make the same bloody sacrifices, and we are anxious that the next generation shall not execrate us for our failure as it writhes in suffering under the lash of a next Great War.

“That we are menaced with this probability nobody can deny. That many millions of people know it and are determined to use their intelligent efforts to escape it is also a flat fact. The primary duty of the Christian Church in the crisis is equally undeniable.

“The thought and activity of the men of good-will can avert the next Great War. Peace on earth is the task of the people on earth. It is not only an angel’s song; it carries today the proposal of practical action as well as moral obligation.”

The Aim of This Course

In accordance with the resolutions quoted above, the chief purpose of this course is to form a background for a study of the methods which are being worked out toward establishing fundamental institutions that will naturally tend to peace if war is threatened. The *subject for the course* is “The Search for Peace.”

Since for Christians any background for the study of methods toward peace must be based on the principles taught by our Lord, the *main problem involved in the course* may be expressed thus:

What contribution has Christianity to make in the promotion of peace?

The text which has been chosen as of special significance for this course is “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” St. John 14:27.

The Division of the Course into Sessions

The course is divided into four sessions with the idea that groups may plan to take up one session at a time on a certain day of four successive weeks. The subject is developed in the following manner:

- Session I. *Subject*—The Necessity for a Warless World.
Problem—Why Must War Cease in the World?
- Session II. *Subject*—The Ideals that Create a Warless World.
Problem—What Must be the Underlying Principles of any Successful Plan for Peace?
- Session III. *Subject*—The Concrete Tasks that will End War.
Problem—What Concrete Tasks must be Undertaken to end War?
- Session IV. *Subject*—The Duty of Christians toward the Cessation of War.
Problem—What is the Responsibility of Christians for the Promotion of Methods toward Peace?

How to Use the Course

Group discussion is recommended as the most valuable method for the stimulation of thought and the production of activity. Rectors are urged to form discussion groups among the men and women of their parishes for the study of this most important question. Each session should last an hour and a half. For a guide in the conduct of discussion groups "The Method of the Discussion Group," written by Laura F. Boyer and published by the National Council, may be obtained for fifty cents at The Book Store, Church Missions House, 281 Fourth Avenue, New York City.

Leaders should remember that the outline of discussion in this pamphlet represents the maximum of what can be accomplished in any one session. No leader need feel that it is necessary to develop every idea or to use every illustration and quotation. Only those ideas and illustrations should be used that naturally fit in with the course of the discussion as it develops in each group.

The answers to questions as they are printed in this pamphlet are not intended in any case to be read to the group by the leader. They are intended rather as a guide to the leader in the endeavor to lead the members of the group to valuable discussion.

The leader should encourage the members of the group to express their own ideas, ask questions, voice doubts and convictions, and enter into free discussion.

Quotations are used throughout the course to stimulate discussion. They do not necessarily represent the views of the author. The leader should not feel bound by the opinions expressed in them.

The use of a blackboard to record various points in the discussion as they are contributed by the group will help to make the impression lasting.

A map of the world will be of assistance to the leader. A map of the world with a companion map of the United States may be bought from The Book Store, 281 Fourth Avenue, New York City, for 60 cents for both. (Not sold separately.)

Books Recommended

While this pamphlet is intended to provide all that is absolutely necessary for a leader to know on the subject in order to conduct a discussion group, there are numbers of books which he will find interesting to read and to recommend to others. Two or three books might well be

circulated among the members of the group and comments on such reading be woven into the discussion when the group meets. In consultation with the Librarian, the leader might have certain books placed on special shelves in the parish or Public Library so that they may be readily accessible to the group. A short list of interesting books is given here.

**The Christian Crusade for a Warless World*, by Sidney L. Gulick. Federal Council of Churches. 1923. 50 cents.

**International Problems and the Christian Way of Life*. A Syllabus of Questions. The Commission on International Relations of the National Conference on the Christian Way of Life. 30 cents.

Of One Blood. A Short Study of the Race Problem. Robert E. Speer. Missionary Education Movement. Paper, 50 cents.

The Clash of Color. A Study in the Problem of Race. Basil Matthews. Missionary Education Movement. 50 cents.

The Life and Teachings of Jesus, by Charles F. Kent. Scribner's.

Selected Quotations on Peace and War. Compiled and published by the Commission on Christian Education of the Federal Council of Churches.

The League of Nations, The Principle and the Practice, Stephen F. Duggan, editor. Atlantic Monthly Press, Boston.

International Government, Leonard Woolf. Brentano's, New York.

Introduction to World Politics, H. A. Gibbons. Century Co., New York.

The New World Order, Frederick C. Hicks. Doubleday, Page & Co.

The Great Deception, Samuel Colcord. Boni & Liveright.

Introduction to the Study of International Organization, Pitman B. Potter.

The Revival of Europe, H. A. Alexander. Holt & Co., New York.

*NOTE—The books starred are specially recommended.

The prayers used in this pamphlet are chosen from The Book of Prayers published by the Massachusetts Church Service League, paper 50 cents, cloth \$1.00.

For free pamphlets in regard to the aims and accomplishments of the various movements toward the prevention of war, address either

Department of Christian Social Service, 281 Fourth Avenue,
New York City, or

The Federal Council of Churches, Commission on International Justice and Goodwill, 105 East 22nd Street, New York City.

The League of Nations Non-Partisan Association, 6 East 39th Street, New York City.

Association of Peace Education, 5733 Blackstone Avenue, Chicago, Illinois.

World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York City.

Foreign Policy Association, 9 East 45th Street, New York City.

World Peace Foundation, 40 Mt. Vernon Street, Boston 9, Massachusetts.

The League of Women Voters. Address office in your own locality or the National League of Women Voters, 1010 Grand Central Terminal, New York City.

The following pamphlets should be obtained by the leader for use with the course. They may be obtained from the Department of Christian Social Service, 281 Fourth Avenue, New York City, or from The League of Nations Non-Partisan Association, 6 East 39th Street, New York City.

"The League of Nations at Four Years of Age," by Charles H. Levermore. Free.

"What the League of Nations Has Accomplished," by Arthur Sweetser. 25 cents.

"The Problem of the International Court Today," by Manley O. Hudson. Free.

"The Geneva Protocol for the Pacific Settlement of International Disputes." Free.

SESSION I.

THE NECESSITY FOR A WARLESS WORLD.

SUBJECT: The Necessity for a Warless World.

PROBLEM: Why Must War Cease in the World?

BIBLE READING: St. Luke 12:22-32.

Main Questions for Discussion

- I. Why do nations go to war?
- II. What are the visible results of the last war?
- III. What will the next war mean for the world?
- IV. What definite plans have been devised to prevent the next war?

Outline of Discussion

Open the session with prayer.

Our Father in heaven, make us true lovers of our country; make us true Americans. Help us to keep the promise which our country hath made to the world, to be the home of freedom and brotherhood and justice for all. Enable us in our lives to keep this promise. In our happiness and in our strength put us in mind of the pleasures and the rights of others. Make us brave and truthful and fair. In our play and in our work keep our successes free from boasting and conceit. And when we fail and are defeated, give us a higher courage and a stauncher strength. Help us to become noble and great-hearted citizens, an honor to our nation, and a spring of hope to our neighbors; through Christ our Saviour. *Amen.*

—H. S. Nash.

Read Isaiah 9:6-7 with St. Luke 2:13-14.

Consider with the group the significance of these texts.

What was the promise of the prophecy of Isaiah?

Did the angels sing at the birth of our Lord as though this prophecy were already fulfilled?

Discuss the reasons why the fulfillment of the prophecy

has not come even in our day. This idea may be developed by asking the questions:

I. WHY DO NATIONS GO TO WAR?

Ask the group to mention some of the wars they can recall either from history or from experience. List them on the blackboard.

Discuss with the group the causes of each of the wars in the blackboard list.

Some of the following wars may be given, but the leader will obtain better discussion if he uses as a basis for his argument the list of wars which the group gives in answer to his question, rather than by limiting the discussion to the wars in this list.

(1) *Trojan War*: Caused by jealous rivalry between two states, Greece and Troy. Immediate cause, the abduction of Helen, the wife of Menelaus.

(2) *Greek and Roman Wars*: Caused by desire for conquest and a longing for supremacy.

It was said of Alexander that, having conquered the world, he wept for more worlds to conquer.

Caesar conducted his campaigns in order to conquer the world for Rome and so add to the national glory. Possibly the desire for personal glory was also a factor.

(3) *The War of the Roses*: Civil war in England due to the desire of rival factions, the houses of York and Lancaster, to get ahead of each other.

(4) *Cromwell's Wars*: Civil war in England between Roundheads and Cavaliers caused by revolt against the tyranny of the party in power.

(5) *American Revolution*: Caused by the revolt of the American colonies against injustice and oppression.

(6) *Napoleon's Wars*: Caused by desire for conquest.

(7) *Civil War in the United States*: Caused by the

struggle for the idea of States' Rights against the idea of a centralized Federal Government.

(8) *The World War*: Caused by desire for world supremacy.

Discuss with the group the causes of the wars which they mention and list them on the blackboard. The list may include some of the following although the leader should list any causes which the group feels are pertinent to the question—desire for territorial aggrandizement, differences in religion, desire for trade expansion, revolt against oppression, revolt against fancied or real injustice, the protection of investments, desire for national or racial dominance, national self-defense, etc.

Some quotations on the causes of war follow which may be helpful.

“The original sin of nations—the greed of territorial aggrandizement.”—*Gladstone*.

“The causes of war may be roughly, and of course superficially and generally distributed into three categories. First, there are the real differences between nations as to their respective rights. One nation claims territory and another claims the same territory. One nation claims the right to trade in a particular way, at a particular place, and another nation claims an exclusive right. A second category is what I might call that of policy. The policy of a country may be to push its trade, to acquire territory, to obtain a dominant influence, to insist upon a certain course of action by other countries for its own protection asserting that a different course of conduct would be dangerous to its safety.

“A third category of causes of war may be described as being matters of feeling. Deep and bitter feeling is often awakened between peoples of different countries. We have got away from the time when the pique or whim of an individual monarch may plunge his subjects into a bloody and devastating war, but we remain in the time when great masses of people in different countries may become indignant

over some slight or insult, or a course of conduct which they deem to be injurious or unfair. These matters of feeling, which are the most dangerous of all causes of war because they make the peoples of two different countries want to fight—these matters of feeling ordinarily depend in the beginning upon different views regarding the specific rights of the two countries.” Elihu Root, *The Importance of Judicial Settlements*, Extracts from p. 46, in *Judicial Settlements of International Disputes*.

“It has been customary to regard commerce as the peace dynamic among men. Certainly commerce demands peace for the development of trade. But commerce always produces war for the expansion of trade. Where trade expands, nations are brought into conflict.”—A. J. MacDonald, *Trade, Politics and Christianity in Africa*, p. 3.

“For nearly thirteen centuries Christian Europe and the Moslem world have faced one another, like hostile powers, mutually aggressive and distrustful, and there have been few periods during which they have not been in open conflict in some part of the long frontier between their respective territories.”—Sir T. W. Arnold, *Western Races and the World*.

“A dispute over the control of the Church of the Holy Sepulchre was the immediate cause of the Crimean War of 1854. But that contest solved nothing and the struggle for religious supremacy in Palestine continued down until the outbreak of the World War. And it was always more than a religious struggle, itself marked by incessant and un-Christian brawls. It was also political. Behind the Orthodox Church has loomed Pan-Slavism; behind Roman Catholicism has loomed Rome; behind Protestantism has loomed Germany, as the visit of the Kaiser to the Holy Land in 1898 proved.”—Raymond Leslie Buell, *Current History*, September, 1922, p. 983.

After discussing thoroughly the various causes of war and listing them on the blackboard, the leader should

direct the discussion to the question of the justice of war. This subject may be opened by asking the question:

Which of the causes of war listed on the blackboard constitutes a just basis for war? Allow the group to discuss this question freely.

The following quotation may help the leader:

“What do nations fight for? Or, more definitely, what may a nation fight for, with a fair prospect of commanding the sympathy and approval of disinterested men? What, in a word, may be fairly accounted as just causes of war? Defense of its own soil must undoubtedly come first. No doubt there are times when the invasion of a nation’s territory has a large measure of justification, as a result of a long-continued unneighborliness and provocative acts, but the nation that takes the initiative in such an invasion assumes a heavy responsibility and must usually expect but grudging sympathy from a jealous world. The sanctity of territory is a solemn tenet of our political philosophy akin to the sanctity of life in individual relations, and to repel invasion is as well recognized a right as the right of individual self-defense. Even if a nation has forfeited the sympathy of the world, and the right of the invader is grudgingly conceded, it never forfeits the right of self-defense, and the duty of its citizens to rally to its defense is never questioned. So firmly established is this principle of national self-defense that even the most confirmed pacifists usually freely concede it.”—H. H. Powers, *The Things Men Fight For*, p. 9.

Follow this discussion with a comparison of the effects of war in the light of the justice of the cause.

Ask the question:

How does the “justice” of the war affect its consequences?

How do the results of “just” wars differ from the results of “unjust” wars? Note that the results are the same however “just” the cause may have been.

If certain members of the group should advance the

theory that some of the results of war are good, discuss with them whether or not this same good might be obtained in some other way than by war. For instance, it may be advanced that war enables nations to become rich. Discuss if this be conceded to be a good result, whether or not nations may become rich in any other way.

It may be advanced that the spirit of heroism developed by war is good. If this be conceded to be a good result, then discuss whether or not this spirit can be developed in any other way.

One must judge war, on the whole, by its visible results. Ask the question:

II. WHAT ARE THE VISIBLE RESULTS OF THE LAST WAR?

Lead the members of the group to state the results of the World War and list them on the blackboard.

Sydney L. Gulick in his book *The Christian Crusade for a Warless World*, gives the figures as follows:

1. America's Expenditures for the Great War. (Reiley, *Disarmament*, p. 29)

Military Cost	\$24,010,000,000
Extra Expenses of Government	4,500,000,000
Civilian Damages	2,400,000,000
Government Loans to European Nations	9,760,000,000
Other Expenses	3,503,948,225
	<hr/>
	\$44,173,948,225

2. The Cost of the War to All Nations.

(*Direct and Indirect Costs of the World War*, E. L. Bogart)

Direct Costs, officially reported.....	\$186,000,000,000
Capitalized Value of Lives Destroyed..	67,102,552,560
Loss to Neutral Nations	2,750,000,000
Other Estimated Costs	99,339,167,255
	<hr/>
	\$355,191,719,815

3. Human Costs of the War.

(*Direct and Indirect Costs of the World War*, Bogart, pp. 274-282)

Soldiers Killed	12,990,571
Civilians Killed and Died Through Causes Due Directly to the War (Estimated)	13,000,000
	25,990,571

4. Costs of Previous Wars.

(Irwin, *The Next War*, p. 89. Reiley, *Disarmament*, p. 30)

Men Killed: Nine Big Wars, 1790-1913.....	4,449,000
Money Cost of Wars Between 1793 and 1910	\$23,000,000,000

5. National Debt.

(Irwin, *The Next War*, p. 85)

	1913	1920
U. S. A.	\$1,028,000,000	\$24,974,000,000*
Great Britain	3,485,000,000	39,314,000,000
France	6,346,000,000	46,025,000,000

*According to the figures of the U. S. Treasury, the debt June 30th, 1922, was \$22,963,000,000.

Other quotations may help the leader.

"In actual money, paid out over the counter, much of it taken from the world's accumulated wealth, the war cost one hundred and eighty-six billion dollars. If you add the indirect cost such as destruction of property, loss of production and the capitalized value of the human lives, the sum reaches three hundred and thirty-seven billion dollars. The national debts of Great Britain rose from three and a half billions to thirty-nine billions; of France from six and a third billions to forty-six billions; of the United States from one billion to nearly twenty-five billions."—Will Irwin, *The Next War*, p. 83.

"The war bled us (the French) terribly. Out of our population of less than 38,000,000 there were mobilized 8,500,000; 5,300,000 of them were killed or wounded (1,500,000 killed, 800,000 mutilés, 3,000,000 wounded), not counting 500,000 men who have come back to us from German prisons in very bad physical condition.

“Almost 4,000,000 hectares of land were devastated, together with 4,000 towns and villages; 600,000 buildings were destroyed, among them 20,000 factories and workshops, besides 5,000 kilometers of railroads and 53,000 kilometers of roads. About 1,400,000 head of cattle were carried off. Altogether, a quarter of our productive capital was annihilated.

“The financial consequences of the annihilation of all these resources bear down on us heavily today. The war cost us 150 billions of francs. The damage to property and persons comes to 200 billions. Our ordinary budget has increased from four and one-half billions to 25 billions; our debt from 36 billions to 330 billions. Since the armistice we have spent on reconstruction and on pensions a total of 90 billions, and we have received from Germany in one form or another less than two billions of gold marks (about six billions of francs), or about six per cent. of what we have had to spend on restoring our provinces—a task as yet but half completed.”—André Tardieu, *The Policy of France, Foreign Affairs*, September, 1922, pp. 12, 13.

“Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.”

—*Longfellow.*

Discuss the results of war as seen in the character of those who make it their trade.

“What a school is this for the human character! From men trained in battle to ferocity, accustomed to the perpetration of cruel deeds, accustomed to take human life without sorrow or remorse, habituated to esteem an unthinking courage a substitute for every virtue, encouraged by plunder to prodigality, taught improvidence by perpetual hazard and exposure, restrained only by an iron discipline which is withdrawn in peace, and unfitted by the restless and irregular career of war for the calm and uniform pursuits of ordinary life; from such men what ought to be expected but contempt of human rights and of the laws of God?”—William Ellery Channing, *Discourses on War*, pp. 20-23.

Discuss the results of war in the retarding of human progress. Emphasize the loss to the world in the death of thousands of the best of every country engaged in the last war. The finest, the bravest, the cleverest marched out to fight. Those died who would have lived noble lives enriching the life of their whole nation, those died who would have written great books, who would have created inventions to aid the progress of mankind, who would have made great contributions to art or to thought.

Discuss with the group what effect such results have on the possibility of another war.

Ask the question:

What effect have the results of this war had on the prevention of war?

Consider the effect of the feelings of bitterness and hatred between nations aroused by the last war.

Consider the possible expression of the self-consciousness of national groups hitherto submerged but now struggling for self-determination.

Consider the possible development of race conflicts in the future as the result of the struggle for recognition of hitherto backward races.

Consider the growth of new nations who are seeking to find a place for themselves in the world.

In the light of this discussion how far did this last war end war?

“For what can war but endless war still breed?”—*Milton*.

III. WHAT WILL THE NEXT WAR MEAN FOR THE WORLD?

Discuss the area which must inevitably be covered by the next war.

“Races and nations long isolated are now face to face—Asia and Africa are at our front door. No nation can be isolated.

No longer is war the limited affair that it was in other centuries.”—Sidney L. Gulick, *The Christian Crusade for a Warless World*.

“Every war in the future must be a world war. And this will mean inevitably that the flame of any future war will rage across every race till it has burned itself out and only the charred ruins of civilization remain.”—Basil Matthews, *The Clash of Color*.

Discuss the methods that will inevitably be used in the next war.

Recall the use of high-powered means of destruction, and their possible development. This last war saw the beginning of poisoned gas warfare. Since then scientists have discovered that the inhabitants of whole cities can be destroyed by loosing gas from an airplane.

Consider the future development of engines of destruction. Many scientists are at work in laboratories all over the world searching for the secret of atomic energy. In an article in *The Literary Digest* for November 15, 1924, entitled “Infinite Energy Just Out of Reach,” the writer claims that a certain scientist is working toward this discovery and is within measurable distance of his goal. This will mean a new and immeasurable source of energy independent of coal and oil deposits, hydro-electric, and every other form of power known at present. What will it mean in war?

Consider the possibility of holding in the palm of one’s hand enough energy to destroy a city.

Consider the development of machines for air-warfare. Already a machine has been devised which can cross the Atlantic Ocean.

Many prophets believe that the next war will involve the entire civilian population. As Sydney L. Gulick says: “It is no longer merely armies that fight but entire nations.”

Professor A. M. Low, scientist and inventor, whose work during the World War was highly valued by the British War Inventions Board, contributes a remarkable article to the *Fortnightly Review* on the sort of warfare that may be expected a hundred years hence. Among the things he expects to play a part in future warfare are:

“Jets of water, charged with electricity, to kill horses and men. Wireless telephony, sight, heat, power, and writing. Wireless control of tanks and airplanes. Battle plane engines developing wireless power to destroy aircraft within hundreds of yards. Wireless heat to destroy European regions. Giant transport airplanes with incredible speed. Secret war plans ferreted out by wireless telephone and sight, the future war’s eyes and ears. Propaganda striking terror into every home by means of wireless receivers which will be more common than any telephone today. Armoured boats, capable of diving under the water and of flying in the air, a kind of combined tank-submarine-airplane. Airplanes with electric impulse, their guns firing an enormous number of bullets a second. Electrically controlled rockets, operated on wires, for wrecking planes. A wireless controlled torpedo with wireless sighted periscope, controlled by a secret combination of wave lengths. Gyroscopic, wireless airplanes over which operator, who may also be in sight, has absolute control and can release bombs at will.—London Cable, *New York Times*, August 30, 1923.

From the discussion it will be easy for the group to realize the force of the words of James Bryce, “If we do not destroy war, war will destroy us.”

Ask how far men are conscious of the possible extent and annihilating character of the next war?

Ask how many books, written on this subject, the group has seen noted in booklists, on library shelves, or on book counters. If the leader will go to the Public Library in his own locality, or study the bibliography given at the end of the *Christian Crusade for a Warless World*, or note

the works from which are taken the quotations in *International Problems and the Christian Way of Life*, or in *Selected Quotations on Peace and War*, he will find that many of the leading thinkers of our day fully realize the urgent necessity for the abolition of war.

Ask the group to tell of magazine articles they have seen dealing with the same subject. Ask them to watch for these in current magazines during the four weeks of the course and bring in to the group meeting each week the result of their discoveries along this line. They will find that many current articles in newspapers and magazines are concerned with this subject.

Ask the group to tell of organizations which are working against war. A list is given in *The Christian Crusade for a Warless World* on pages 190-193.

A partial list is given also in the Foreword of this pamphlet.

The existence of so many books, magazines, and newspaper articles and organizations shows that many men are conscious of the necessity of preventing another war.

Discuss with the group what has been accomplished by leaders of the thought of the world on this subject.

IV. WHAT DEFINITE PLANS HAVE BEEN DEvised TO PREVENT THE NEXT WAR.

Discuss with the group the various plans before the world today for the prevention of war.

1. *The League of Nations*. Secure from the League of Nations Non-Partisan Association, 6 East 39th Street, New York City, free leaflets telling of the progress of the League of Nations.

Send for copies of "The League of Nations at Four Years of Age," by Charles H. Levermore and distribute them

among the members of the group. See that the members of the group understand what the League is and what it has accomplished.

The pamphlet "What the League of Nations Has Accomplished," by Arthur Sweetser, which may be obtained for 25 cents from the above address, will give the leader more details.

The League of Nations was founded in 1919-1920. In 1924 it is an association of 54 states comprising four-fifths of mankind.

The following states are the only nations of the world who are not members of the League: Afghanistan, Ecuador, Germany, Mexico, Russia, Republic of Dominica, the Hedjaz, Iceland, Tibet, Turkey, and the United States.

The advocates of the League claim that during the four years of its existence it has accomplished the following things:

"Prevented Six Wars. They are as follows:

Between Sweden and Finland over the Aaland Islands.

Between Poland and Lithuania over the Vilna District.

Between Poland and Germany over Silesia.

Between Albania and Jugo-Slavia over Albanian boundaries.

Rumania, Jugo-Slavia, and Greece against Bulgaria over Bulgarian refugees.

Between Italy and Greece over the murder of Italian officers. The League so successfully mobilized the opinion of the world that the trouble was settled within a month.

“Created the World Court

In February, 1922, this Court was opened at The Hague, with a constitution drawn up by the League's committee of jurists of which Elihu Root was an influential member. For twenty-five years our Government had tried to establish a World Court without success.

“Improved World Economic Conditions

In the face of difficulties which would have proved unsurmountable to any but a co-operating world, the League has given Austria, which was on the point of collapse, the opportunity to reconstruct its economic life.

It is doing the same thing for Hungary.

Practically all the methods of economic reconstruction that have helped to place Europe on its feet, including the basic principles of the “Dawes Plan” for reparation payments, were worked out by the League.

“Published Secret Treaties

The League has established the rule of publicity for international agreements, by the registration and publication of seven hundred treaties made among its members.

“Supported Governments in Disputed Areas

The League is the ultimate authority, until 1935, for the Government of the Saar Valley, with 650,000 inhabitants; and the Free State of Danzig, with 200,000 inhabitants, is under the protection and guaranty of the League.

“Sought the Solution of Disarmament Problems

The League has undertaken to create agreements among all the nations of the world for the reduction of armaments. Two plans are now under consideration.

The refusal of the United States Government to give adequate co-operation has greatly retarded this work.

“Administered Mandates

The League considered and approved the terms of Mandates for the governing of former German protectorates in the interest of the backward peoples that inhabit them. It constituted a Mandates Commission which ensures the rightful carrying out of these “trusts.”

“Created Humanitarian Co-operation

The League has organized an international campaign against the distribution of opium and other habit-forming drugs.

It prevented the spread of typhus and cholera from Poland and Russia to the Western World.

It has aided the distribution of medical knowledge and improved health conditions by obtaining the co-operation of medical experts and representatives of public health laboratories the world over.

It has organized an international campaign against the White Slave traffic.

It restored to their homes 400,000 war prisoners who were in every sort of misery in Russia.

It aided and succored almost countless refugees—one and a half million Russians, hundreds of thousands of Greeks, Armenians, etc.

It founded a model settlement for 15,000 refugees in Western Thrace.

It has created a Greek Refugee Settlement Scheme for the self-supporting settlement of one million Greeks expelled from Turkish territory.

“Is Reducing Unfair Competition

The League is reducing unfair competition by the more populous and low-wage nations with the better-paid labor of the United States. This is done through an international labor organization composed of representatives of governments, of employers, and of workers, which serves as a central agency for the study and improvement of labor conditions and of relations between employers and wage-earners, chiefly among the low-wage nations.

“How Have These Things Been Accomplished?

By bringing the world together in continuous conferences to promote peace and maintain justice. The League of Nations is the first agency in history that has been able to do this.” *The League of Nations—What Has Happened and What Has Not Happened.*

2. *The Permanent Court of International Justice.* Secure from the League of Nations Non-Partisan Association, 6 East 39th Street, New York City, a free pamphlet called “The Problem of the International Court Today,” by Manley O. Hudson. This contains the suggestions of both Senators Borah and Pepper in regard to a World Court. Note that President Coolidge’s message to Congress, December, 1924, recommends the participation of the United States in the World Court.

Note also the resolution of the House of Bishops of our Church.

RESOLVED, That the House of Bishops, of the Protestant Episcopal Church, in special session in the city of Dallas, Texas, would express intense interest in the petition presented by the Secretary of State, in his strong, wise plan for a World Court of Justice, to settle many of the problems causing unrest and mistrust of nation against nation.

Therefore we, the Bishops assembled, wish to express our earnest hope that the Government of the United States will follow the lead of the Secretary of State, believing that the United States should enter this World Court of Justice and bear her part in stabilizing the conditions of the world and using her influence to avoid war and promote peace.

The following quotation is taken from the pamphlet recommended above.

“In the main, the questions with which the Court will deal will be judicial questions, which are not of a nature to cause war. . . . And yet the existence of the Court itself has had a considerable effect on the Foreign Offices of the world in their dealing with international problems. Several cases have arisen within the last few months which illustrate this very admirably.

“There was first the case of Corfu. The proposals . . . which formed the basis of the final settlement, included a suggestion that the amount of the indemnity payable be determined by the Permanent Court of International Justice. . . . Although it was later dropped . . . it seems indisputable that the existence of the Court facilitated the negotiations which finally succeeded in preventing a war.

“A second recent case was the Franco-Swiss dispute over the customs zones of Upper Savoie. . . . The Swiss Government proposed that the question of the continuance of the treaties of 1915 be placed before the Permanent Court of International Justice. The case is still in the stage of diplomatic negotiation.

"A third case was the question between Jugo-Slavia and Bulgaria with reference to the attack on a Jugo-Slav military attaché in Bulgarian territory a few weeks ago. (December, 1923.) The Bulgarian Government immediately proposed that the amount of indemnity payable should be determined by the International Court . . . Jugo-Slavia agreed to this. The matter has since been adjusted diplomatically, however.

"In all three of these cases then, the existence of the Court has come to be felt as an important fact in international relations. But there is still another contribution which the Court is making. It has now come to be mentioned in various treaties which are being entered into, as the tribunal to which will ultimately go any disputes which may arise in the interpretation or application of the treaty provisions. . . .

"Gradually but surely, therefore, a change is going on which is extending the field of law in international relations. A world court is no longer a dream, it is a dream come true."

3. *The Geneva Protocol.* For the full text of the Protocol see the pamphlet "The Geneva Protocol for the Pacific Settlement of International Disputes," published by the League of Nations Non-Partisan Association, 6 East 39th Street, New York City.

"The Protocol of Geneva is a treaty to outlaw war. . . . The Protocol fills in gaps in the Covenant of the League of Nations. Its framers desire that all war in the future should be outside the pale of law, just as, during the past few centuries, fighting between individuals has been put outside the pale of law. If their methods should prove successful, fighting could lawfully be undertaken in the future only to defend the common interests of all nations against attack. . . .

"But it is a significant fact that forty-eight nations have joined in framing the Protocol for the Pacific Settlement of International Disputes and that eleven European nations have already signed it in an attempt as among themselves to establish a procedure which will meet their own ideas of security. Other nations will undoubtedly take part."

Elihu Root in a recent address interpreted the Protocol as "the progressive expression of the world's demand for peace."

4. *Conference for the Limitation of Armaments.* Recall the history of the Washington Conference.

"The Washington Conference on Limitation of Armaments was a welcome sign and an important factor in bringing in the new era. By its agreements we see a forward step in the turning of nations from war to law; from brute force to reason in the settlement of international disputes. In the scrapping of mighty battleships, existing and potential, by three great naval powers, upon which hundreds of millions of dollars had already been expended; in the promise of five nations to keep their capital ships to certain carefully defined dimensions and tonnage; in the agreement of four nations to enter at once into conference whenever during the next ten years ominous difficulties develop with respect to their 'Island possessions' in the Pacific; in the plans of nine nations to apply general principles of equity and good-will in their relations to China; in all these matters lovers of a Warless World see signs of promise and encouragement."—*Sidney L. Gulick.*

Note that there is talk of another International Conference for the Limitation of Armaments to be held probably in May, 1925.

The leader will not be able in the time at his disposal to enter into a controversy on whether or not the United States should enter into any of these movements toward the prevention of the next war but should simply aim to see that the members of the group understand clearly just what each one is. Pamphlets which the group members can take home for reading and studying should be distributed. These have been recommended both in the Foreword and in the text.

After the present plans for preventing war have been

put before the group the leader should ask the question: What plan is there which antedates and supersedes all of these?

The plan of a world brotherhood was set forth two thousand years ago.

Ask who gave us this plan. Refer to Bible Reading at beginning of session.

“Christ alone carries love across the gulf of race and nation and seeks to make mankind genuinely one.”—*Robert E. Speer*.

Announce the subject for the next session and give out the questions for discussion for Session II.

Read St. Luke 12:22-32.

Close with prayer.

Overrule, we pray thee, O God, the passions and designs of men. Let thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity, and sincerity, a new sense of reality, a new hunger and thirst for thy love to rule the earth. *Amen.*

—*Per Christum Vincas.*

SESSION II.

THE IDEALS THAT CREATE A WARLESS WORLD.

SUBJECT: The Ideals that Create a Warless World.

PROBLEM: What Must Be the Underlying Principles of Any Successful Plan for Peace?

BIBLE READING: Ephesians 4:20-5:1.

Main Questions for Discussion

- I. What did our Lord teach about war and peace?
- II. How have Christian nations treated these ideals?
- III. Why have they fallen short?
- IV. How shall nations learn to do better?

Outline of Discussion

Open the session with prayer.

O Heavenly Father, who hast blessed us with Christian homes and a free country; Give us a deeper sense of gratitude for thy goodness, arouse in us a greater love of thee and of thy service. By thy spirit move us to be more helpful to our Church, our country, and to everyone near and far, and to follow loyally in the steps of thy Son our Master, Jesus Christ. *Amen.*

—*Bishop Lawrence.*

Review the first session.

Ask what the various organized attempts to establish peace as outlined in the first session need in order that peace may be permanently established. By themselves they may become mere pieces of machinery. They must be given power by the ideals of the people concerned in them. Ask where these ideals are to be found.

I. WHAT DID OUR LORD TEACH ABOUT WAR AND PEACE?

Ask the members of the group to quote passages from the Gospels giving the recorded words of our Lord in this connection.

Some passages which are especially significant are listed here as given in *The Life and Teachings of Jesus*, by Kent. The leader may use as many as he thinks practical, but in general it is better to base discussion on the answers given by members of the group rather than to limit the discussion to the passages in this list.

1. The crime of cherishing anger against another. St. Matthew 5:21-22.

2. The duty and wisdom of reconciliation. St. Matthew 5:23-26.

3. Treatment of a wrong doer. St. Matthew 18:15; St. Luke 17:3-4.

4. Obligation to forgive indefinitely. St. Matthew 18:21-25.

5. The obligation to make fair and charitable judgments. St. Matthew 7:1-5; St. Luke 6:37-42.

6. The attitude of non-resistance. St. Matthew 5:38-42; St. Luke 6:29-30.

7. Love for enemies. St. Matthew 5:43-47; St. Luke 6:27 and 32-35.

8. The ideal. St. Matthew 5:48; St. Luke 6:36.

9. The Golden Rule. St. Matthew 7:12; St. Luke 6:31.

10. Man's first duty. St. Luke 10:25-37; St. Mark 12:28-31; St. Matthew 22:35-40.

11. The religion of the heart and life. St. Mark 12:32-34.

The leader should discuss with the group the application of these teachings to the question of war and peace.

At the end of the discussion sum up the teachings of our Lord in regard to war.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it:

Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

“But in its ultimate development God’s Kingdom or rule is destined to transform society, for devotion and loyalty to the divine King, the common Father of all mankind, is the strongest and only universal bond that can bind all men together. Hence in their final realization, Jesus’ teachings regarding the Kingdom of God have a large social as well as individual significance, for they contemplate a universal brotherhood or democracy in which all men are united in the common desire to do the will of God.” *The Life and Teachings of Jesus*. Kent.

“When Jesus taught the forgiveness of enemies, the iniquity of judging one’s fellow-men, the absurdity of trying to correct their vision when the vision of the would-be correctors was obscured by conceited ignorance of the true character of God, he was not mainly teaching what ought to happen between brother and brother in one nation or between friend and friend in some isolated assembly of the elect—that peaceable conduct was a duty in such cases had already been amply taught among the Jews—he was teaching the right individual attitude towards every enemy, personal or national, and the right national attitude towards an enemy nation.” Lily Dougall and Cyril Bennett, *The Lord of Thought*, p. 147.

Discuss with the group the application of these teachings of Jesus in international affairs.

Ask the question: How far are nations bound by God’s immutable moral laws?

How far are nations subject to the principle “Whatever a man soweth, that shall he also reap”?

“History is full of the records of nations that once flourished and then perished. They perished because they violated in one way or another God’s immutable laws; some physical, some hygienic, some political, some moral.”—*Sidney L. Gulick*.

What ideal did our Lord set as a standard for national life? “But rather seek ye the Kingdom of God and all these things shall be added unto you.”—*St. Luke, 12:31*.

II. HOW HAVE CHRISTIAN NATIONS TREATED THESE IDEALS?

Discuss with the group the attitude of early Christians toward these ideals.

Note that in the Acts of the Apostles there is no record of attempts to force Christian doctrines on an unwilling world, or of torture and death for those who disagreed. The Apostles showed an unflinching spirit of love, enduring slanders, hardships, and persecutions gladly for the sake of the Kingdom.

Consider with the group the attitude of the early Christian Church. There is a record of martyrs who died for their faith, and who before they died forgave their persecutors, but there is no record of their banding together to conquer their enemies, or to exterminate them by force.

For the first two hundred or three hundred years the followers of Christ really tried to live according to His teachings.

Discuss the growth in the Christian Church itself of the ideal of force as a means of establishing the Kingdom.

The Crusades exemplify this ideal of conquering by force rather than by love.

Discuss with the group the principle underlying the Crusades.

Note that they were inspired by leaders in the Christian Church.

Recall the purpose to wrest by force the Holy Land from the hands of infidels.

Discuss the spirit of heroism and devotion in which they were carried on.

Discuss the results, both good and bad—the impact of Eastern culture on the barbaric West versus the loss of

life, the consequent retarding of civilization, the failure of the immediate purpose to conquer the Holy Land.

Compare the result of the Crusades with the result of putting an equal amount of money, men, time, energy, and heroic devotion into winning the Mohammedans in the Holy Land to Christ by love.

If another example is necessary to show how far away from our Lord's teachings Christians gradually drifted, take as an example the Spanish Inquisition.

Note that this was inspired by the Christian Church.

Recall the purpose to win souls to Christ through fear.

Discuss the spirit of devotion to Christ as shown in the Inquisitors.

Discuss the results of their substitution of their own way for the way Christ had taught. Human beings were tortured, burned at the stake, or sentenced to long imprisonment. Civilization was retarded by instituting such a reign of terror that neither arts, literature, nor science could flourish.

Discuss the possible result if the same amount of devotion and energy had been put by the Christian leaders of the Inquisition into winning souls for the gentle Christ who taught the ideals of love and forgiveness.

"We sometimes try to destroy evil by any means we can use. We try to coerce men into goodness; we rely upon punishments; we employ the motive of fear. God destroys evil by building up in men the love of goodness and the life of the spirit. So sure is He that goodness and spirituality will triumph in the end that He is willing to abide His time. That was the method of Jesus. He came to win the world, but He refused to employ force, as men would have had Him do. He was patient because He was hopeful. He would win men by goodness and love."—The Rev. Stanley Brown-Serman in *The Living Church*, December 6, 1924.

Discuss the attitude of Christian nations toward these ideals.

Review with the group the history of the dealings between nations as shown in a long history of warfare since The Christian era began. See Session I, Question 1.

Discuss with the group the following questions:

What nation may be truthfully called Christian today?

What would a Christian nation be and do?

What nation in the world today is seeking first the Kingdom of God?

“As for international and interracial affairs, what taking Jesus in earnest will do with them is becoming increasingly obvious. In our Western world a conflict is on between two traditions. From the days of the cavemen and before, the tradition of war has come up among us. Our Western civilization is built on war; our Western history has been one war after another. We have bred men for war; trained men for war; we have glorified war; we have made warriors our heroes and even in our churches we have put the battle flags beside the Cross. But centuries ago a different tradition came into our Western world. It was not war, but love. Its symbol was not a sword, but the Cross. Its voice was not a battle-cry, but ‘God so loved the world that He gave His only begotten Son,’ and at the heart of it stood a Personality that has captured the choicest aspirations and loyalties of the race, saying, ‘One is your teacher, and all ye are brethren.’

“For nearly two thousand years we have been trying to make those two traditions blend, have been endeavoring to make two antithetical and irreconcilable philosophies of life lie down in peace together. With one corner of our mouth we have praised the Prince of Peace and with the other we have glorified war. So well have we succeeded in blending Christ and carnage, the Gospel and organized slaughter, that recently a missionary in an Oriental country, after an address upon Christian goodwill, was taken aside by a native who said, ‘You must know that the educated people of this country look upon Christianity as a warring, blood-spilling religion.’ Never

in the history of the Christian church was there a more clear-cut and crucial issue than this. We cannot go on blending those two alien traditions any more. It is not a question of Christ *and* war; it is a question of Christ *or* war."—*The Modern Use of the Bible*, Harry E. Fosdick.

How many of the nations of the world are holding whole-heartedly to the ideals of Jesus in their intercourse with other nations?

In a recent address a speaker said that the youth of today faces a world organized for war.

What has been the result?

III. WHY HAVE THEY FALLEN SHORT?

Discuss with the group what the nations of the world are seeking instead of seeking the Kingdom of God and put their answers on the blackboard.

1. Note the influence of the desire for national aggrandizement in connection with the use of force and the creation of war.

Ask the group to give an example of a nation adopting the so-called imperialistic policy.

Discuss with the group the following questions in connection with the example they have given:

What situation is created when one nation stands in the way of the imperialistic policy of another nation?

What situation is created when a conquering nation seeks to hold in check the resentment of a conquered nation?

Lead the group to compare the result of a policy of national aggrandizement with the ideals of our Lord and His promise of peace.

2. Note the influence of the desire for wealth in the creation of war.

Ask the group to give an example of a nation searching the world for wealth in the form of raw materials, oil, cotton, coal, iron, etc.

Discuss with the group the following questions in connection with the example they have given:

What situation is created when two nations seek to obtain the same source of raw materials?

What situation is created within the nation whose wealth is exploited by more powerful nations?

What has caused the disruption of the Geneva Opium Conference (December, 1924)?

Note that no nation was seemingly willing to give up the opportunity for making money through opium.

How does this overwhelming desire for national wealth compare with the ideals of our Lord and His promise of peace?

“The peace of the world will be unstable just so long as individuals or groups can go into backward countries, obtain concessions, make investments, develop vast private interests, and depend on the home government to enforce their claims and defend their interests. Under such conditions every undeveloped country, where are to be found rich resources and a defective political and social order, becomes a breeding-place of wars.”—William Pierson Merrill, *Christian Internationalism*.

3. Note the influence of national arrogance in the creation of war.

Ask the group to give an example of a nation attempting to impose its system of civilization on other nations.

Discuss with the group the following questions in connection with the example they have given:

What situation is created when two civilizations clash?

What situation is created when the stronger attempts to impose its civilization on the weaker?

What situation is created when the weaker nation resists the effort to destroy its civilization and impose another type?

“But the question cannot be intelligently faced, or an intelligent answer reached, as long as we obscure our minds with the self-delusion that ours alone is the way of light, that there is no civilization but ours, and that resistance to our concept of life is blasphemy or barbarism.”—Peffer in *The Century Magazine*.

How does national arrogance compare with the ideals of our Lord and His promise of peace?

4. Note the influence of the desire for national power in the creation of war.

What situation is created when a nation is consumed with a thirst for power?

Ask the group to give an example of a nation attempting to dictate to weaker powers and so become the ruler of world-wide affairs.

Discuss with the group the following questions in connection with the example they have given:

What situation is created when a rising national self-consciousness resents the attempt to prohibit national self-expression?

With what must a nation support its claim to be a world dictator? Here again force or threats of force are commonly used.

How does this compare with the ideals of our Lord and His promise of peace?

5. Note the influence of race-prejudice in the creation of war.

What situation is created by race-prejudice?

Ask the members of the group to give an example of race-prejudice in a nation today and to indicate its result.

Discuss with the group the following questions in connection with the example they have given:

What state of mind is developed when a nation displays racial arrogance? What is the result of such a state of mind?

What state of mind is developed in a nation whose racial pride has been injured by another nation? What is the result of such a state of mind?

After the discussion the leader should sum up the reasons why Christian nations have fallen short in carrying out the ideals of our Lord.

What have Christian nations substituted as a goal in the place of the Kingdom of God? History is full of the selfish struggles of nations for their own self-interests.

What has been the result of this substitution?

“The unfolding of the Christian religion in the West has been a record of fighting and slaughter aiming at worldly triumph which is absolutely unparalleled in any other phase of the history of the race. In all the developments in which we see the West endeavoring to present to the human mind the tremendous ideals of the Christian religion, one aim seems almost invariably at some stage to become dominant in the fighting mind of those who have held power in the West. In the development of its churches, of its creeds, of its nationalities, of its theories of the state in relation to civilization, the West has continuously made interpretations of the interest or of the aims of the Christian religion, or of some system of national policy proceeding from them, the occasion for entrenching itself in absolutisms always resting on force, always organized by force, and always aiming directly or indirectly to impose themselves by force on other people.”
—Benjamin Kidd, *The Science of Power*, pp. 158, 159.

IV. HOW SHALL NATIONS LEARN TO DO BETTER?

Discuss with the group how individuals learn to get along with each other without fighting.

Illustrate by using the example of a family.

Compare a family in which there is constant quarreling with one in which there is peace.

What makes the difference?

Discuss with the group how people learn to get along peacefully with the other members of their families.

What principles must be put into operation in order to keep the peace in families?

Compare a neighborhood in which there is constant quarreling with one in which there is peace and good-will.

What makes the difference?

Discuss with the group how neighbors learn to get along peacefully with each other.

What principles must be put into operation in order to keep the peace in a neighborhood or community?

Discuss with the group how the various elements within our nation learn to get along peaceably with each other.

Ask the group to name some of the various elements represented within our nation both as regards race and interests. Our population is made up of extremely diversified elements racially. There are Indians, Negroes, and foreign-born of many nationalities. Our nation is so large that our interests are greatly diversified. Farmers and industrial workers, rural and urban sections all have peculiar interests of their own.

What principles must be put into operation in order that we may live together in peace within a nation?

Discuss with the group how nations learn to get along peacefully with each other.

Recall the days of primitive man when nations were represented by tribes who were constantly fighting each

other for the possession of grazing grounds, or supplies of food and water. For example, the leader may use the history of the Hebrew nation, the conditions among primitive tribes in Africa today or the history of the American Indians. Under conditions such as these warfare was the profession of every man. Recall how among the American Indians every boy was trained to be a warrior.

Discuss how far Christian nations have advanced in this respect.

Compare the conditions existing between Canada and the United States with the conditions existing between France and Germany. Recall that on the long border between Canada and the United States there is not a single fort.

What principles must be put into operation in order that such harmony may prevail among all nations?

Discuss what practical preventives of war nations have learned?

The following suggestions may help the leader, but he should be careful to base the discussion on the answers given by the group and not to limit it to this list.

1. *There must be mutual understanding.*

Consider the result of misunderstanding in the family life and among friends and neighbors, and among nations.

Ask the group to give an example of the influence of misunderstanding in the relations between nations.

“Between nations, understanding,” Dr. Gulick says, “would result in the removal of unjust barriers of trade, color, creed, and race.”

“We need also to be reminded repeatedly that if the two peoples (Americans and Japanese) are not to be blundering in their intercourse with each other, with constant danger of

disastrous crises, they must learn to understand one another, to know each other's faults and virtues, to be patient with the former and eager to see the latter. They must each come to know the other's history, problems, ideals, political, social and religious institutions, and methods of thought. If Americans are to do their part of this, they must not be content to form their opinions of Japan from what they see in the daily press, although the news purveyed there is not always biased or false. Nor must they content themselves with reading an occasional popularly written book on Japan; the majority of the volumes of this class are almost hopelessly biased either for or against the Island Empire. They must, rather, take the time to go with some degree of care into the historical and geographical background of present-day Japan; they must study the most outstanding features of her existing institutions and ideas; and they must get the viewpoints of authors of varying prejudices."—Kenneth Latourette, *Syllabus on Japan*.

Ask the group to apply the principle underlying this quotation to the relations between any two nations.

2. *There must be co-operation.*

Consider the result of lack of co-operation in the family life and among friends and neighbors and among nations.

Ask the group to give an example of the influence of lack of co-operation in the relations between nations.

Compare the results of war with the results of international conferences and associations based on co-operation. See Session I.

3. *There must be a willingness to sacrifice even what is regarded as a just claim if it is for the good of the whole.*

Consider the result of an unwillingness to sacrifice anything in the family life or among neighbors or among nations.

Ask the group to give an example of the influence of unwillingness to sacrifice in the relations between nations.

Note the Opium Conference, December, 1924.

4. *There must be justice for all races, peoples, and nations.*

Consider the result of injustice in family and community life and among nations.

Ask the group to give an example of the influence of injustice in the relations between nations.

5. *There must be a respect for international law.*

Consider the result of a failure to respect law within the nation.

What happens when each individual does as he pleases?

Discuss what a failure to respect law means between nations.

Ask the group to give examples.

What happens when each nation does as it pleases?

6. *There must be individual responsibility for the maintenance of peace.*

Note the influence of this principle in family and community life. If there is even one person in the group who is determined not to quarrel and to keep the others from quarreling, what is apt to be the result?

Ask the group to give examples of the influence of this principle in the relations between nations.

How do these principles compare with the ideals which our Lord taught us? See the first question of this session.

How long have we known these principles? Ever since our Lord came to this earth.

How successful have they been in promoting peace when they have been applied?

Ask the group to give examples of their application in international relations. For example, the influence of the return to China of the Boxer Indemnity in producing good-will.

Note the achievements of the organizations for peace as given in Session I under Question 4.

“We Christians think that in the application of the principle of Christianity to international relations lies the only solution of the problem. . . . Christian internationalism is not easy to achieve. It may not be possible always simply to apply to nations the precepts of Christian morality as they affect individuals. But that should be our endeavor, and it is the duty of every citizen . . . to approach the consideration of international problems with the firm resolve to be guided not by a narrow conception of national interests, but by the broad principles of mercy and pity, of truth and of justice.”
—Lord Robert Cecil in *World Brotherhood*, p. 192.

What prevents our applying these principles in all of our international relations?

Announce the subject for the next session and give out the questions for Session III.

Read Ephesians 4:20-5:1.

Close with prayer.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. *Amen.*

—*Book of Common Prayer.*

SESSION III.

THE CONCRETE TASKS THAT WILL END WAR.

SUBJECT: The Concrete Tasks that will end War.

PROBLEM: What Concrete Tasks Must be Undertaken to end War?

BIBLE READING: St. Matthew 5:9.

Main Questions for Discussion

- I. What are the chief causes of friction between nations in the world today?
- II. What solution can you suggest for each of these questions?
- III. What would these solutions mean for the nations of the world?
- IV. Where should the needed leaders for such movements be found?

Outline of Discussion.

Open the session with prayer.

O Master of the hearts of men, make us to be ill-content with any peace save that of our Saviour who won his peace, after he had made the world's ills his own. Hold us back, when, in our vulgar pride, we would go apart from the path and life of the lowly. As our Saviour made the Carpenter's shop his school and from it passed to the perfection of Calvary, so may we keep ourselves close to the lives of the great body of men, and pass through things common unto the things eternal; through Jesus Christ our Lord. *Amen.*
—H. S. Nash.

Review the second session.

Ask what concrete situations are preventing Christian nations from carrying out our Lord's ideals.

I. WHAT ARE THE CHIEF CAUSES OF FRICTION BETWEEN NATIONS IN THE WORLD TODAY?

Use a wall map of the world.

Lead the members of the group to tell of the situations in the world which are creating a spirit of war. List these on the blackboard, and discuss each one until it is perfectly clear to every member of the group how each situation contains a threat of war.

Among the most conspicuous are the following, which are listed here to help the leader. The discussion, however, should not be limited to this list.

1. *The Question of Less-Powerful Nations*, such as Mexico.

Ask the group to tell what causes of friction exist between the United States and Mexico.

Discuss the influence of the Mexican War when the United States annexed large portions of Mexican territory.

Discuss the influence, on our relations with Mexico, of the oil interests of investors from the United States.

Discuss the influence of the differences in temperament of the two peoples due to differences in racial characteristics and educational background.

What is the attitude of the average American toward Mexico?

Where does an attitude of condescension backed by a sense of superiority lead?

What does this attitude of Americans inspire in the Mexicans?

How do they feel toward us?

Discuss the possibilities of war in this situation; two nations living as near neighbors, the one more powerful filled with arrogance and disdain, the other weaker and filled with fear, distrust and resentment.

2. *The Immigration Question.*

Discuss this in connection with the following questions:

(a) Labor unrest.

Discuss with the group the possibilities of creating ill-will among nations by our method of receiving immigrants to this country.

What feeling has been engendered among the foreign-born industrial workers in this country by our neglect and exploitation of them? One of the greatest problems of the day is that of labor unrest.

How has the feeling of unrest among labor spread to other countries? Discuss the attempts of the industrial workers all over the world to join hands in securing better conditions for the workers of the world.

“Labor leaders in Calcutta are dreaming exactly the same dreams as labor leaders in Manchester; social revolutionists in Tokyo are preaching the same doctrines as the revolutionists in Rome; organizers of the cotton spinners of Shanghai are using the same arguments as organizers among the cotton workers of Fall River. The labor unrest is world-wide unrest.”—Frazier Hunt, *The Rising Temper of the East*.

What influence has “Bolshevism” on the peace of the world?

What influence has the Fascisti movement?

(b) Japan.

What effect has the recent immigration law had on the relations between the United States and Japan?

What had our relations been before the passage of this bill?

Recall to the group that the immigration of Japanese laborers was restricted by the Gentlemen’s Agreement signed in 1908 which was rigidly adhered to by Japan. The relations between the United States and Japan had been most cordial and friendly.

During sixteen years (1908-1923) the net increase through immigration into continental United States of foreign-born Japanese was only 8,681. In seven of those years more Japanese left America than entered.

Recall the help sent by the United States to Japanese earthquake sufferers.

How has the feeling between the two countries been changed?

What feeling among the United States senators inspired the passage of the restriction clause in regard to Oriental nations?

What in the Immigration Bill do the Japanese resent?

Speaking for them, William Axling says:

“Japan recognizes that the question of immigration is entirely a domestic problem for the United States. She readily acknowledges that America has the right to pass any kind of legislation which she may deem necessary, covering this field.

“The granting to Japan of a two per cent. quota, placing her on a par with other nations, would have satisfied 55,000,000 Japanese. This would have meant practical exclusion, since only 146 immigrants could have entered each year under this limit. It is the sting and the shame of being discriminated against on racial grounds that has cut a slashing wound down deep into the heart of this sensitive, forward-looking people.

“Japan feels that this exclusion measure, based on racial discrimination, challenges her civilization. It challenges the splendid progress which she has made during the past seventy years. It challenges her place as a world power. It challenges the inherent worth of her people, brands them before the world as a race of undesirables, and stigmatizes them as unworthy to stand side by side with the peoples of the West. The Japanese people feel that, in this sort of a solution of a wholly domestic problem, America has undermined their nation’s prestige both in the Orient and in the international arena.

“There has been a close succession of Japan-wounding acts

on this side of the Pacific, which has been acid tests of that nation's friendship for America. The first was the decision of the Supreme Court declaring the Japanese people ineligible to American citizenship (November, 1922). The second was the pronouncement by this same body declaring the Anti-Alien Land Laws of the Pacific Coast States constitutional (November, 1923). Through this latter decision thousands of Japanese residents on the Pacific Coast suffered serious hardships, and many were compelled either to return to Japan or to seek a new location in the United States. Probably as many as 50,000 out of the 111,000 Japanese living in the United States were directly or indirectly affected by this Supreme Court decision.

"Then came the Exclusion Law (June, 1924), as a climactic crucifixion of Japan's national pride and susceptibility.

"The disillusionment and disappointment have been accumulative. Many a thoughtful Japanese has been driven to wonder if there is a conspiracy in America to crush Japan while she is down and to enforce America's will upon her before she can recover from the earthquake's knockout blow."

—William Axling, *Japan Wonders Why?*

Discuss the possibilities of war in such a situation. See the quotations from Elihu Root on the causes of war. Session I. Question 1.

What is likely to develop in a situation in which there is arrogance and hasty action on one side and the resentment of a clever, highly educated, powerful and sensitive nation on the other?

How large a factor was the race problem in creating this situation between the United States and Japan?

Discuss this as one of the chief causes of friction between nations.

3. *The Race Problem.*

(a) Continue the discussion of the strained relations between Japan and the United States on the basis of this question.

What are the Japanese seeking? Note the search for raw materials for the establishment of industry; the search for a place for surplus population; the search for wealth.

Compare the ambitions of the white race along these lines with the ambitions of other races.

Compare the development of England with that of Japan.

On what does England's safety depend? On what Japan's? Note the necessity of a powerful navy for the defense of any island empire in the present state of international affairs.

On what does England depend for her food supply? On what, Japan?

Only 12 per cent. of Japan's area can be cultivated. Note that Japan proper is about the size of the State of California and has a population of 55,000,000.

On what does England depend for her industrial wealth? On what, Japan?

What is the most natural consequence of the white man's refusal to allow Japan the place in the world which she seeks?

How long is Japan likely to submit to the dictation of the white man?

What is the outlook for the future?

(b) Discuss the question of race relations in connection with China.

In what ways is China a menace to world peace today?

Discuss the possibilities of a disorganized government for creating war.

What situation has it created within China?

How many other nations are interested in the conflict?

What situation may develop at any time among the nations interested in China?

Why does the average citizen of the United States feel more kindly toward China than toward Japan?

Compare the competition with other nations carried on by China and by Japan.

Why are the Chinese engaging in practically no competition in the markets of the world at the present time? Note the fact that China is just going through a transition stage from one type of civilization to another, that she has no strong central government, and therefore she cannot express herself as a national unit as Japan can.

Will the white race feel differently about the Chinese when the latter begin to demand an equal place in international affairs, and are in a position to enforce their demands?

Note the size of China, its huge population, its enormous natural resources, and the high grade of intelligence of its people.

Note the influence of the problem of wage competition in the cases both of China and Japan. Consider the abundance of raw materials in countries inhabited by Oriental peoples; the unlimited supply of cheap labor.

What are the possibilities of future conflict?

“We have here, then, in a congested Asia alive with new ambitions and powers, and in an America and Australasia semi-populated with white folk belonging to an alien civilization, the raw material of a catastrophic race emigration of unexampled magnitude and menace to the peace of the world.

“We see, on one side, Japan, China and India in the situation of countries that must—and in fact do—automatically overflow their boundaries. We see, on the other side, the white man’s lands half empty. What can stop the swamping of the minority of whites by the tidal-waves of Asia’s millions?”—Basil Matthews, *The Clash of Color*.

Discuss the race problem as a cause of friction in connection with

4. *The Negro.*

How does this problem present a menace to our national peace?

What are the possibilities for the future?

How far is the Negro problem one of world-wide import?

Consider the dependence of the world on the products of Africa—rubber, cotton, cocoa, nut oils, coffee, timber, gold, ivory, etc.

Consider the growing racial self-consciousness of the Negro.

What are the contributing causes of this new racial self-consciousness?

Note the exploitation of Africa by the white man, resulting in loss of land, refusal of a share in the government to the native African, and the refusal by white labor of the African's right to do skilled work, while the white man calls on his help in time of war.

What are the possibilities for the future?

“Here—as everywhere—it is fear and insecurity and a sense of injustice that are the parents of unrest and race hatred.

“Out of the shock and jostling of the new contacts in the world of labor an intense antagonism between the white races and the African peoples is flaming up in some parts of Africa.

“It is their sense of injustice . . . that has brought about the growth in the black peoples—for the first time in all their history—of a sense of their own oneness as a race. Divided by even thousands of miles of land—and in the case of the American Negro by three thousand miles of water—they have never had a consciousness of common racial life till today. But now they have it. In remote arteries of the Negro world, through the African and the American Negroes' life the pulse of race consciousness tingles.”—Basil Matthews, *The Clash of Color.*

5. *India.*

Note that the argument for the discussion of the question of India as a cause of international friction is concerned with the search for raw materials and the growing racial self-consciousness.

While the danger points given above include the most conspicuous possible causes of friction between nations today, the leader should be willing to discuss with the group any other cause of international friction which the members may mention.

At the end of the discussion of this question, the leader should sum up the chief causes of international friction from the blackboard list, and then proceed to discuss with the group possible solutions.

Ask the question:

II. WHAT SOLUTION CAN YOU SUGGEST FOR EACH OF THESE QUESTIONS?

The leader should discuss with the group the main causes of international friction as listed on the blackboard and lead them to suggest solutions.

1. *The Mexican Question.*

Discuss the questions:

What solution is offered by the average American?

What do you think about settling unrest in Mexico by force?

How effectively can this be done?

What elements in the Mexican question would remain to be settled after force had been employed?

What would you suggest as a more effective method than the use of force?

What do you think of the following suggestions made in

The Christian Crusade for a Warless World by Sidney L. Gulick?

"1. To help us become acquainted with the better side of Mexico, let Congress establish, say, fifty annual scholarships for American college graduates for a year of residence and study in Mexico. Let these students associate with the best Mexican people, mastering their language, becoming familiar with their history, ideals, psychology, etiquette and customs.

"2. Let Congress also establish, say, two hundred scholarships for worthy Mexican youths for study in the United States. Arrangements should be made for such students to live in our best educational circles.

"3. To help Mexico get upon her feet educationally, might not the United States appropriate, say \$5,000,000 annually for ten years for elementary non-sectarian education in Mexico, with which to erect school buildings and pay salaries for school teachers? This should, of course, be done in friendly conference and co-operation with the Government of Mexico.

"4. What Mexico supremely needs is the multiplication of Mexican citizens trained for leadership. For this a large increase of high-class secondary and normal schools, supplemented by a well-equipped University are essential. These might well be supplied by Christians in America and provide education distinctly Christian in spirit. The Missionary Boards carrying on work in Mexico should be loyally supported by all who desire permanent, friendly relations between America and that land.

"5. In American educational institutions, moreover, a large program of instruction should be provided in the history of Mexico and of all Latin-American countries. They should study international relations from the view-point of those other nations. If we can teach our people pretty generally to look at our history with impartial eyes, we shall come to have more sympathy with other nations and a truer capacity for dealing justly by them."

What would be the effect on the Mexican problem if such a policy were continued for twenty years?

How would Mexico itself be affected?

How would relations between the United States and Mexico be affected?

What would be the effect of such a policy on our relations with other nations?

What will really solve the Mexican problem?

Compare these suggestions with the ideals discussed in Session II, Questions 1 and 4.

2. *The Immigration Question.*

(a) Labor unrest.

Ask the question:

What solution can you offer for labor unrest?

Discuss with the group the application of the ideals discussed in Session II.

What solutions have been tried?

How far have higher wages solved the problem?

How far have better working conditions solved the problem?

How far has organized labor solved the problem?

How far have strikes solved it?

What has been found to be the best remedy?

Ask the group to give examples of the success of cooperation between management and labor.

On what principles are these movements based?

Compare them with the ideals discussed in Session II.

(b) Japan.

What is the solution for the present difficulties between the United States and Japan?

On what principle was the Gentlemen's Agreement based?

How successful was it in restricting Japanese immigration? (See discussion under Question 1 of this Session.)

What does this show us in regard to the solution of the question of Japanese immigration?

Which method is likely to be more effective in preventing war?

Compare this method with the ideals discussed in Session II.

3. *The Race Problem.*

What solution can the members of the group offer for this cause of friction?

How far is the extermination of opposing races a possible solution?

What would this solution mean for the world? Consider the years of struggle and bloodshed.

How far is racial segregation a possible solution?

“No isolation of races is possible. They are mingled now beyond all possibility of separation.”—Robert E. Speer, *Of One Blood*.

How far is the subjection of all other races by the white man a possible solution?

“The race problem is not to be solved by the subjection of race to race. Economic subjection may be attempted when it is seen that political subjection is impossible, but this too will fail as a solvent of race friction and prejudice. Sooner or later it will aggravate it. The true solution must still be sought.”—Robert E. Speer, *Of One Blood*.

How far is the application of the ideals of Jesus a solution? Review these ideals from the discussion of Session II.

In *Of One Blood*, Robert E. Speer applies these principles to the race problem thus:

Christianity is the solution of the race problem because of:

“1. Its ideal of equality. Christianity affirms human equality in the sense in which equality is true. The races are not equal in their capacities or achievements of progress. But in the true sense Christianity affirms that all men and all races are equal. They have equal rights to justice and to life, to happiness and to work, to self-development and to liberty. And each race has its right to self-fulfillment according to its highest possibilities.

“2. Its ideal of service and love. It (Brotherhood) is to be found only where men look upon other men with a brother's love. An idea and power of such a love is historically and peculiarly Christian. And the great interracial services of the world are still traceable to a Christian source.

“3. Its ideal of unity. In the New Testament conception humanity is a body of which Christ is the Saviour and Head. The races are members of an organism living one common life, sharing alike the honor and health of the whole body of which each is a part. There is unity of body, variety of function, identity of interest, equality of life and joy.

“Here is the solution of the race problem. If looking out over humanity, torn with race feuds and embittered with race hatreds, we ask with Paul, ‘Who can deliver us from the body of this death?’ the answer is simple and clear, ‘Christ is the Saviour of this body.’”

Note that in each case, the principles of our Lord offer the only permanent solution.

Ask the question:

III. WHAT WOULD THESE SOLUTIONS MEAN FOR THE NATIONS OF THE WORLD?

Review the causes of war as given in Session I, Question 1.

Review the discussion of the application of the ideals of Jesus in Session II, Question 4.

Discuss the change that would have to be made by nations in order that the permanent solution may be applied to the causes of war now existing.

It will be easily seen that nations must change their mode of thinking if war is to be ended. They must abandon selfish interests and work for the good of the whole.

“Universal peace can be secured in only one way—by raising the mind of civilization, through the emotion of the ideal conveyed to the rising generation by the collective inheritance, to a plane where the barbarism of war would be so abhorrent to it that the degradation of engaging in it would take away from a people that principal motive of self-respect which makes life worth living.”—*International Problems and the Christian Way of Life*.

Who is to bring the nations to this frame of mind?

IV. WHERE SHOULD THE NEEDED LEADERS FOR SUCH MOVEMENTS BE FOUND?

What type of men in the nation should know the real solution of the problems of the world?

What would be their message?

“Has the Christian Church today no great message to proclaim to all the nations, which will preserve all that is really noble in patriotism and in sacrifice for the fatherland? Is it not rather an essential if half-forgotten part of her message that there is a world-wide Kingdom of God, too great and rich for any one nation to express in its completeness, but needing them all, with all their racial differences and historic individualities for its attainment, a real and not simply an ideal commonwealth of all mankind, slowly working out its vast destinies, not in a tame cosmopolitanism, but in a true international life, rich in its very antagonisms because held together in a deeper unity in God?”—D. S. Cairns, *An Answer to Bernhardt*, pp. 15, 16.

Announce the subject for the next session and give out the questions for Session IV.

Read St. Matthew 5:9.

Close with prayer.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

SESSION IV.

THE DUTY OF CHRISTIANS TOWARD THE CESSATION OF WAR.

SUBJECT: The Duty of Christians toward the Cessation of War.

PROBLEM: What is the Responsibility of Christians for the Promotion of Methods toward Peace?

BIBLE READING: St. John 14:27.

Main Questions for Discussion.

- I. What specific things can we do to end war?
- II. To what groups of people shall we appeal?
- III. What shall we ask these groups to do?
- IV. What is the promise of success?

Outline of Discussion.

Open the session with prayer.

Almighty God, if we have faltered because we are afraid, and if we are afraid because we dare not face the difficult tasks to which thou art calling us, grant us serene confidence and quiet courage and indomitable perseverance, that we may face discouragement and failure and even humiliating defeat in our endeavor to consecrate our bodies, minds, and souls for the advancement of thy Kingdom. We pray in the name of him who failed on Calvary, and by his failure opened unto us the gate of everlasting life; through Jesus Christ our Lord.
Amen. —Ralph M. Harper.

Review the third session.

Ask what is the magnitude of the task that confronts anyone who really desires that war shall end?

I. WHAT SPECIFIC THINGS CAN WE DO TO END WAR?

Lead the members of the group to face very practically what they can do as individuals to end war, and list their answers on the blackboard.

In order to insure definiteness and clearness the leader may, if he wishes, group the answers that are given under certain headings such as the following.

Members of this group in order to help to end war must:

1. *Understand About Peace.*

Discuss what an individual must understand in order to do his share in the prevention of war.

Review with the group the sessions of the course. Among other things he should understand:

(a) What the results of war are. See Session I.

(b) What the next war will mean for the world. See Session I.

(c) What movements are being organized in the world to promote peace, and what they are accomplishing. See Session I.

(d) What are the danger points in the world today which may possibly mean another war? See Session III.

(e) What are the aspirations and struggles of other nations and races?

“The first thing and the indispensable thing to enable the people to control those large issues of foreign affairs which they are entitled to determine is that they should, obtaining more knowledge, give a more continuously active attention to the affairs of the outer world.”—James Bryce, *International Relations*, p. 188.

Discuss with the group how such an understanding may be obtained by the average busy individual.

Some practical methods which might be included in their answers are:

(a) To read the newspapers carefully and intelligently.

How many form their opinions on world politics by reading the large headlines only?

How accurate an understanding is secured by such a method?

How many in the group have discovered that sometimes the text in a newspaper article gives quite a different impression from the headlines?

(b) To read carefully at least one good weekly or monthly magazine which publishes current news of the world.

(c) To attend meetings at which men and women of recognized authority speak on subjects relating to international affairs.

(d) To use the radio to hear speakers who are authorities on international matters.

(e) To keep the mind open for all information from whatever source it may come even though the speaker or writer may represent a different political view.

2. *Believe in Peace.*

Discuss with the group what an individual must believe in order to do his share in the prevention of war.

Some suggestions are listed here for the help of the leader although the discussion should not be limited to this list.

(a) That there are certain ideals which if put into operation would end war. See Session II.

(b) That no nation should make fear and distrust the

basis for the framing and passage of legislation involving other nations.

(c) That war is absolutely futile as a method of settling any dispute.

What was settled by the World War?

In the case of a possible war with Mexico or Japan, how much of the Mexican or Japanese questions will be settled after the war has been won?

(d) That there are other more effective ways of settling disputes than by war. See Session II for the way disputes are settled in the family and in the community. See Session I for a list of the accomplishments claimed by various organizations for peace.

(e) That other nations and races have their contributions to make to any world order and that ours is not "the only way of light."

3. *Talk About Peace.*

Discuss with the group the power of public opinion.

What force in a nation plunges a country into war? See quotation on causes of war from Elihu Root, Session I, Question 1.

What is the average man saying now about our relations with Japan?

What is the possible result of talk about war?

What is the possible result of talking peace instead of war?

What is the responsibility for the Christian to talk peace?

What did our Lord teach about settling disputes? See Session II, Question 1.

4. *Work for Peace.*

Discuss the kinds of work that can be done for peace by the average individual; among them the following are suggested to help the leader:

(a) Join organizations working for peace. See Session I for reference to a list of such organizations.

There may be in the community in which the group is held organizations for peace which the members of the group might join.

Ask how many members of the group belong to such organizations?

Discuss the power of organized thought.

(b) Throw individual influence against any force making for war.

Every individual can influence a certain number of people if he has the patience.

(c) Vote for representatives in our local, state or national government who are working for peace.

(d) Volunteer as a missionary to teach the ideals of peace and to work for a better understanding between peoples of alien races.

“I have come to believe that *America's greatest contribution to China*, greater even than America's political friendship, is *the work of the American Christian missionaries* in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement, or that is calculated to bring it about, that is not traceable in its origin to the Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin, without finding one.”—*Frederick W. Stevens.*

5. *Pray for Peace.*

Discuss the power of prayer.

How many in the group say the Lord's Prayer every day?

What are the peace implications of this prayer?

Suppose that one could not say more than "Thy Kingdom come" but said that with an understanding and a faith which was expressed daily in action, would that be praying for peace?

Discuss the possibility of each individual making the subject of the peace of the world a special topic for prayer at some definite time of every day.

Suggest the possibility of each individual making the peace of the world a special subject for prayer at a celebration of the Holy Communion.

6. *Give for Peace.*

Discuss with the group what they gave for war during the past few years in gifts and in taxes. See Session I for the cost of the World War.

If Americans will spend all that for war, what should they be willing to spend for peace?

Discuss ways in which money may be given to promote peace.

The following are suggested for the help of the leader.

(a) Give contributions to organizations which are promoting peace. For list see Session I.

(b) Support foreign missions.

What relation have foreign missions to peace?

"The day when force shall cease to be the vehicle for the dissemination of our civilization is fast dawning. Lord Reading in India is learning—just as the Allied Powers have learned in Russia—that ideas cannot be checked by bayonets nor projected by bullets. They can only be successfully and last-

ingly combated by better ideas, sired by sympathetic understanding and a real desire to help in the long climb upward.

“And this is where the missionary comes in—the new model missionary, with his native student protégées.

“Not long ago one of the finest members of the diplomatic corps in Peking said in an address: ‘The American missionary worker and teacher and doctor have done more to gain the friendship and respect and good-will of the East for America than all the business men, consular and diplomatic agents who have ever sojourned here, put together.’ And he was a diplomatic agent himself.”—Frazier Hunt, *The Rising Temper of the East*.

Suppose that all nations were joined in the pursuit of the Kingdom of God, what would happen to war?

How would it help to promote peace if Christians in various countries now separated by race could join in the pursuit of peace according to the ideals of Jesus?

Discuss the possibilities of a group, such as this, in the promotion of peace.

How may the scope of its influence be extended?

II. TO WHAT GROUPS OF PEOPLE SHALL WE APPEAL?

If peace is to be brought about, what groups in the nation must be reached?

The leader should list on the blackboard answers which the members of the group may give.

The following suggestions are given to help the leader, but the discussion should not be limited to these.

1. *Youth.*

What is the importance of reaching the youth of our nation with the ideals of peace?

Note the importance of the International Youth Movement and its emphasis on peace.

2. *Students.*

What special contribution have students to make toward the promotion of peace?

Note that the students of today are in training for leadership.

3. *Teachers.*

What is the importance of reaching teachers with the ideals of peace?

What influence have they on national ideals?

4. *Mothers and Fathers.*

What is the importance of reaching parents?

Why should children be taught peace?

What influence will such teaching have on future international relations?

5. *Business Men.*

What relation have business interests to war?

What is the attitude toward war of the average business man?

What situation is this attitude causing in international relations? See Session I, Question 1, for causes of war.

6. *Scientists.*

What is the result of the concentration of many scientists on the inventions and manufacture of engines of war?

What would the concentration of science to the arts of peace mean for the civilization of the world?

Why must scientists be reached with the ideals of peace?

7. *Statesmen.*

What is the effect on international relations of the effort to promote the selfish interests of national units?

Why must statesmen be reached with the ideals of peace?

8. *Labor.*

How far has the labor world progressed in ideals of internationalism?

What is still lacking in their program? Note that Labor so far is concerning itself chiefly with the problems of labor.

9. *Artists.*

(a) The Drama.

What is the influence of a play in creating feeling?

How far is feeling responsible for the war spirit?

What may be done by the playwright for peace?

(b) Literature.

What influence has a book or story in forming public opinion?

What may be done for peace by the writer of popular fiction?

(c) Painting.

How may the artist or sculptor promote peace?

(d) Music.

What is the effect of martial music?

What might be the musician's contribution to peace?

10. *Ministers.*

What influence for peace may a minister have through his sermons?

How may he supplement this work?

What is the importance of reaching this group?

Discuss with the group the necessity for reaching people of influence in every sphere.

III. WHAT SHALL WE ASK THESE GROUPS TO DO?

The leader should refer to the blackboard list of answers given under Question II and discuss with them what each group might do for peace.

The following suggestions may be helpful to the leader.

1. *Youth* can contribute confidence in the potential goodness of human nature and therefore the power of men to end war.

2. *Students* can contribute leadership in thought and activity toward peace rather than war.

3. *Teachers* can give a true understanding of history, show what war has done and will always do, what war has not done and can never do, and train youth to take its part in the organization of society on the basis of justice and peace.

"All progress in the past consisted in carrying an area of human social relationships over from violence to co-operation."

—H. E. Fosdick.

4. *Mothers and Fathers* can train their children to have an international point of view.

Note the importance of stories of children of other lands written with understanding and sympathy.

5. *Business Men* can extend the principles of fair dealing which they have learned to use in this country to their business affairs throughout the world.

6. *Scientists* can make known the growing possibilities of destruction in a warring world. Biologists can show us how war kills off the choicest of our young manhood, leaving defectives, criminals, morons and dwarfs in preponderant numbers to propagate the race. Sociologists and economists can teach us how war entails poverty and brings famine and pestilence.

7. *Statesmen* can show us how the world must be organized for justice and order. They can tell us about international law, about courts of justice, about boards of arbitration and conciliation. "This is the way to a warless world, walk ye in it." And their word will be a great help.

8. *Labor* can make their powerful organizations organs for bringing in wider co-operation between all classes and peoples.

9. *Artists* can use their talents for the promotion of peace.

10. *Ministers* can so teach and live the Gospel of the Prince of Peace that they will mould the opinions of the people of their communities in conformity with this Gospel.

How far can any one of these groups working alone bring about world peace?

Note that no one of these single groups can achieve success alone, but that success depends on the united effort of all.

"There is no path to peace except as the will of peoples may open it. The way to peace is through agreement, not through force. The question then is not of any ambitious general scheme to prevent war, but simply of the constant effort, which is the highest task of statesmanship in relation to every possible cause of strife, to diminish among peoples the disposition to resort to force and to find a just and reasonable basis for accord."—Hon. Charles E. Hughes, *New York Times*, Sept. 5, 1923.

Why is it important to reach all these groups of people, and as many others as possible?

"It is a commonplace of diplomats and statesmen, in their confidential intercourses, that they would like to do many

things which are reasonable in themselves, in order to remove differences and to settle disputes, but that public opinion in their respective countries will not permit them to act in the way in which they would like to act. This, in all negotiations to adjust differences, is found to be the last refuge of unreasonableness.”—*Hon. Charles E. Hughes*, address of May 17, 1923.

Miss M. Carey Thomas, ex-President of Bryn Mawr College, said in a recent address:

“No real social advance can come without a great change in public opinion, but it must be enlightened public opinion. The opinion of people who are not familiar with the history of the world and with the development of thought, who are not trained to think straight, is not worth much. Their opinion can produce no permanent impression. No lasting change can be made by uneducated, ill-informed leaders.

“A nation that does not think is doomed to destruction. All of us in the United States must be thinking as intelligently and as clearly as we can over the many problems that confront us as a nation. After we have taken time to prepare ourselves by study and reading it is our duty to reach the best conclusions we can and then to try to bring about what we think is right. It is not enough to think. We must act. But we must keep our minds continually open to new ideas. We must all of us be willing to revise our opinions until we die.”

IV. WHAT IS THE PROMISE OF SUCCESS?

What is the power of an individual in international affairs?

Discuss what the power of the individual was during the World War.

What was the appeal of those who sold Liberty Bonds?

How could the purchase of a \$100 bond help win the war?

What was the faith in which women made surgical dressings?

What was the value of one woman's work in the face of such a huge conflict?

What belief were individuals expressing when they gave up flour and sugar in their households?

How did the saving of a pound of sugar help?

What proof is there here in the power of the individual in winning any cause?

"You may say, What can private citizens do? Well, the state is made up of private citizens and such as they are such will the state be. Each of us as individuals can do little, but many animated by the same feeling and belief can do much. What is democracy for except to represent and express the convictions and wishes of the people? The citizens of a democracy can do everything if they express their united will. The rain-drops that fall from the clouds unite to form a tiny rill, and, meeting other rills, it becomes a rivulet, and the rivulet grows to a brook, and the brooks as they join one another swell into a river that sweeps in its resistless course downward to the sea. Each of us is only a drop, but together we make up the volume of public opinion which determines the character and action of a state. What the nations now need is a public opinion which shall in every nation give more constant thought and keener attention to international policy and lift it to a higher plane. The peoples can do this in every country if the best citizens give them the lead."—James Bryce, *International Relations*.

What is the power of a small group in influencing public opinion?

Ask the members of the group to cite examples of the power of small groups.

What promise of success is there in the power of a small group to end war?

What must be the dynamic for the individual, or the group, in order that it may be effective for peace?

Where are these ideals to be found?

What responsibility do these ideals place on the individual Christian?

How far do the members of this group actually believe in the practicality of the ideals of the Prince of Peace?

Why do His ideals seem impractical?

How real is Christ to each one?

How can we make His ideals more real?

How did the early Christians make His ideals real?

What was the secret of their success?

How far is their success the promise of ours?

“In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.”

—Whittier.

Read St. John 14:27.

Close with prayer.

O God and Father, we dedicate ourselves anew to thee and thy service. Put into the heart of each one of us such a love for thee that we may truly love our neighbors as ourselves—a love that leaps the boundaries of race or color or creed or kind, that knows no distinction of class, that reaches out a saving hand even unto the least of these our brethren. Fill our lives with the single motive of service, and use us, Lord, use us for thine own purposes just as thou wilt, and when and where; through Jesus Christ our Lord. *Amen.*

—Dean Scarlett.

The Lord's Prayer.

Now pray we that the God of Peace, who brought again from the dead our Lord, Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant; may make us perfect to do his will, working in us that which is well pleasing in his sight; through Jesus Christ, to whom be glory forever and ever. *Amen.*

